The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

Are Our Churches to Be Seized? 293
Week by Week 294
The Mystery Campaign ..... Charles Willis Thompson 297
Mothers, Children and Sex ..... Bernard Sachs 298
Pope Pius XI in Poland ..... Adam Rzewuski 301
Corn Will Shoot Stalwart (*verse*) ..... Jesse Stuart 302
The Share-cropper ..... Floyd Keeler 302
Seven Days' Survey 304
The Screen ..... James P. Cunningham 307
Communications 307
Books ..... Philip Burnham, Robert R. Bowie, Joseph McSorley 309

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

ARE OUR CHURCHES TO BE SEIZED?

THAT in the present political campaign the wildest and most extreme charges and counter-charges should be made by the orators and publicists of the various parties against each other's views and programs is, of course, nothing new. That is the way the great game of politics has always been played. And usually no great harm is done—save, of course, to such disregarded things as human dignity, truth, honor, reason and decency. But during most political campaigns, by a sort of general consent, politicians and party publicists take a holiday from fair-minded restraints. The public agrees to this. Extreme statements more or less cancel each other, anyhow; and as in most political campaigns the issues are rarely of a serious nature, the contest between the ins and the outs may rage furiously, so far as verbiage is concerned, without causing irreparable damage. But the case is far different when really fundamental issues are raised at a crisis of the nation's life such as the present. The gravest responsibility now rests upon all who take part in the formation of public opinion. Is that responsibility recognized? For example, did the men and women who constitute the Republican National Committee really consider their responsibility to the whole nation when they issued under their auspices, in an official bulletin of their party, so exceedingly grave a charge against President Roosevelt and his administration as that made by former Congressman William E. Hull, of Peoria, Illinois, in a speech last March? So far as we recall, what the congressman then said attracted no national attention. Now, however, that his words have been adopted by the national committee of his party, they become part of the official doctrine of that party—unless repudiated by its candidate —or by the committee itself, which has been largely reorganized since Mr. Hull made his speech. What might have been dismissed as the

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wild language of an individual alarmist must now be considered as a part—a tremendously serious part—of the main case of the Republican party against the Roosevelt administration.

It is nothing sort of an accusation that President Roosevelt, if reelected, will inevitably first tax and eventually seize all church property in the United States, as has been done in Russia—"from which country," declares Mr. Hull, as quoted in the bulletin issued by the Republican National Committee, "many of those surrounding Mr. Roosevelt get their ideas of government."

The news dispatch from which we draw this information is issued by the N. C. J. C. News Service, which is distributed to a large number of religious journals, of many denominations, by the National Conference of Jews and Christians. The headlines and incidental remarks accompanying the quotations from Mr. Hull's speech plainly betoken the construction placed by this religious news agency upon the intention behind the publication of this inflammatory document.

"Republicans launch effort to mobilize churches against the New Deal; Circulate booklet hinting Roosevelt may tax church property in future." So run the headlines. In the dispatch itself the agency declares that the bulletin represents "a partial effort to mobilize the churches against the New Deal, and to neutralize the extensive publicity being carried on by Stanley High's 'Good Neighbor League.'" This latter organization is circulating a pamphlet containing excerpts from papal encyclicals, and the publications of Protestant and Jewish organizations, on social justice, and implying that the New Deal is largely based upon the principles of social justice as advocated by various religious bodies.

The argument advanced by Mr. Hull, and now made official Republican doctrine through its promulgation to campaign speakers and writers by the Republican National Committee, runs as follows: "All highly centralized forms of government in large nations," so Mr. Hull lays it down, "have always been exceedingly expensive to the people. Ultimately, they become bankrupt and then they seize money and property where they can find it." The "orgy of spending," which Mr. Hull thinks the Roosevelt administration to be engaged in, "if continued will soon bankrupt the country. In the meantime its new tax hunters are trying in every way possible to find new things to tax. There have always been people in this country who have favored the taxing of church property. But so far they have not been given any attention by the government. . . . If Mr. Roosevelt is reelected, this government will have to tax the people as they never were taxed before. The burden will be too heavy for them to bear and then, like all power-mad and money-mad governments, our national government will be forced first to tax and ultimately to seize church property. Take a look at Russia, from which country many of those surrounding Mr. Roosevelt get their ideas of government. I do not say that Mr. Roosevelt wants to tax the churches. But his spending policies make it impossible for him to escape this action long. And I do know that among those who have his ear are some who so admire Russia that they would not hesitate at the destruction of our churches provided that would give them more money to spend."

It seems that the horrific danger in which the churches now stand, and which must culminate in the seizure of their property if Mr. Roosevelt is reelected, according to Mr. Hull, began away back in 1913, when the Constitution was fatally weakened, and the destruction of organized religion thereby made possible, by the adoption of the Sixteenth Amendment—the basis of the income tax. "Now," says Mr. Hull, "this country was settled because our forefathers wanted freedom of religion. But a religion cannot be free if it is at the mercy of a centralized government which arrogates to itself the power to tax everything. Wherever governmental power in this world gets into the hands of one man or a small group of men, there is always a battle with religion. Take a glance at what is happening in great nations today where despots are in power. So far in our history this country has never had a religious problem. The Constitution prevented that. But our Constitution is not now what it used to be. The Sixteenth Amendment gave our federal government the power to tax and therefore to destroy. Our national government has taken over many of the rights that were reserved to the states or to the people. It is practically in the hands of one man. . . . Therefore I warn you we must drive the Roosevelt party out of power if we are to retain our freedom of religion and our liberty."

To us, it seems well nigh incredible that such preposterous piffle could be uttered even by a politician. But that it should be let loose as official doctrine by the governing body of a major party is socially dangerous in the highest degree.

Week by Week

The Trend of Events

APART from the political implications of the steel industry's move to prevent Lewis control of labor, little important news concerning the imminent campaign struggle was provided. Citizens generally began to realize that, as Mr. Thompson says elsewhere in this issue, both conventions were unparalleled displays of dulness. The principal occurrences were that the Republicans rehabilitated Herbert Hoover but played teeter-totter with

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Senator Borah, and that the Democrats sniffed at Hoover's and ate heartily of Borah's doctrine. These tactics have manifestly blurred the edges of whatever campaign oratory has been available to date, violent blasts from the Lemke camp being about all to which a craver after political excitement could listen with pleasure. The Republicans have, of course, expended considerable effort on "building up" Mr. Landon. One sees the myth of a "western Teddy Roosevelt" emerging clearly. To date the publicity would seem to indicate that the Governor is a regular he-man, fond of standing on the brink of some mountain abyss or throwing snow-balls in the summer time. Coupled with this is a "front porch" and "a desk in Topeka." This is normal, expert advertising method designed to dispel the aura of the unknown which continues to hang over the Republican nominee. It must be done and done well before the acceptance speech plunges Mr. Landon deep into the debate concerning the future of the United States. Mr. Roosevelt was obviously taking his time, but in this case also personal publicity was being shrewdly managed. "The new Jefferson" would appear to be the watchword. It promises more and more to be a campaign of personality against personality, based on a substructure of canny local political maneuvers.

IT WILL be a source of deep satisfaction to all American Catholics that the papal encyclical concerning motion pictures endorses so feelingly a work of moral sanitation planned and first made effective in this country. For Europe the guiding principles expressed are in several respects novel, because during recent years noteworthy attempts were made to produce Catholic films rather than to exercise an influence over the motion-picture industry as a whole. But financial reverses, not to mention political censorship of the sort prevalent especially in Germany, have so hampered progress that the Holy Father's words on the subject are manifestly realistic and wise. The principle of the Legion of Decency is therefore to become normal for Catholics everywhere. Pledges to abstain from witnessing indecent film dramas are to be associated with judicious selection of desirable pictures by episcopal boards of censorship. The encyclical does not minimize the difficulties involved, nor does it treat of the industry in a patronizing fashion. In terms which indicate that he is fully aware of the power and attractiveness of the cinema, the Holy Father expresses the sincere conviction that an art first given to the world when he was already a mature man has incalculable potential moral and entertainment significance. Naturally it will prove far less easy to establish a Legion of Decency in many European countries than it has been in the United States. Yet the fact remains that Hollywood was the chief source of corruption. If it is relatively clean, the general situation will be comparatively good.

For Cleaner Films

MR. EDEN cannot have been unaware of the probability that when he invited the League to discontinue sanctions against Italy he was likewise inviting it to become an institution of no immediate importance. Certainly Mr. Baldwin, who followed up at home by declaring efforts to promote amity between France and Germany the sole possible formula for peace, must have seen the bitter realities of the situation. It is often asserted that League efforts to save Ethiopia from extinction failed because the powers were not willing to reinforce economic sanctions with military sanctions. This is a delusion. The point was always and only this: would the powers underwrite collectively a genuine, whole-hearted economic blockade of Italy? Would they, for example, cut off exports of oil? Here the decision rested obviously with the British. They could, by abandoning Malta and concentrating their forces at Gibraltar and the Suez Canal, have well afforded to risk the ire of Mussolini. But they utterly misjudged the ability of Ethiopia to resist invasion and fancied that moderate economic attrition would bring Italy to terms. In the final analysis it was this error which prevented the League from becoming genuinely effective. But it was a mistake of incalculable magnitude. Not merely was the sovereignty of a free state abrogated by military fiat, but Europe was left unable to depend upon any concentration of power save one effected by alliances themselves based on force. The military leaders of the world have wrested victory from the peace makers.

The Decadence of Geneva

ONCE again there is a drought, perhaps not so widespread as in 1934 but disastrous to localities as far removed as central Georgia and eastern Wisconsin. Washington bureaus have reiterated their suggestion that vast regions in several Northwestern States be turned back to grazing, which would involve resettling many thousands of farmers in other and more fertile regions. But the trouble is fundamentally our inability to tell what drought is. Scientists have now made a fairly dependable survey of erosion, and know a good deal about its causes and cure. It is, however, exceedingly doubtful that the major droughts of recent years are attributable to anything except climate changes, which in turn depend upon cosmic forces man is powerless to influence. Many have believed that weather comes in cycles, and recently a number of optimistic meteorologists predicted that twenty-five years of

Where Dust Rises

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relative heat and drought in the United States were to be followed by twenty-five years of the opposite. It is at any rate conceivable that during a number of seasons the great Northwest plains might get sufficient rainfall to permit the harvesting of good grain crops. Then of course the trouble would start all over again. It seems eminently desirable therefore that these areas should be turned back to the cattle herders. But we do not think there ought to be a precipitate and panicky migration. A careful campaign to reduce the hazards of erosion might better be associated with an educational plan calculated to induce the plains farmers to revamp their methods.

Democracy in Russia

IT IS not probable that the democratic millennium will arrive in Soviet Russia quite as soon as was expected with the recent announcement of a forthcoming "Constitution." It transpires that all voting will be done within the confines of the party, after all, so that the newly enfranchised voters may elect either Communists or other Communists: a most important qualification of democratic freedom, as the world readily perceives whenever a one-party election is held anywhere else—Germany, for instance. In a dispatch to the New York *Times,* Mr. Walter Duranty records that there is a determined reaction throughout the Soviet educational system against fads of "scientific" testing, segregation of pupils into intellectual grades, theories of "conditionedness" and neurotic heredity, and so on. The official Bolshevist newspapers roundly denounce these beliefs and practises under the title of "a new pseudo-science called pedology," and a wholesale abandonment of them has been decreed. The government manifesto declares that "countless children" have been "unjustly branded as inferior through the failure of themselves or relatives to surmount nonsensical hocus-pocus tests." Of course the element of spontaneity and humanity in any development in Russia must be discounted because of the known fact that every development allowed to reach the avenues of publicity is inspired, and backed by a regimented opinion. With that allowance made, however, it may be said that this latest reaction, though official, is almost certainly the product of experience, and will have some wholesome results. Whatever works against the conception of man as a mere unit to be regulated technologically or economically or intellectually by the State, whatever promotes the conception of man as an entity in himself, with abstract rights and a universal bond with other men, is to that extent a good thing. The new attitude is one of the many testimonies furnished by this weird and awesome laboratory that the ways of normal humanity are too deep to be extirpated.

Literary, if Not Latin

AMERICAN oratory at its best is admitted to be rather especially good. "Is life so dear or peace so sweet—", "When my eyes for the last time—", "Fourscore and seven years ago—", these are the beginnings of utterances which, and their like, mankind (to borrow another phrase of quality) will not willingly let die. But though our platforms have produced the stuff of which classics are made, they have not produced in general speakers who freely use classics already arrived. The Greek or Latin phrase which, time out of mind, has given authority and flavor to English political speeches, has been lacking here; not among us do those corresponding to breakers of the stubborn English glebe and droppers of the elusive English "h" listen in rapt and approving incomprehension to the "Verb. sap.," the "Eheu fugaces," the "Forsan et haec olim," the "Hinc illae lacrymae" which are said to win votes in the English hustings and English Houses. But it is certainly true that our political speeches are becoming, if not Latin, at least very literary. Senator Borah not only startled, he delighted the great American voting public by comparing Mr. Smith's Liberty League address to the funeral oration of Mark Antony. Mr. Farley also pleased by his return figure bracketing the ghost of the Republican party and the ghost in "Hamlet." Mr. Roosevelt (whose inspired audacity was perhaps never better illustrated) quoted "the immortal Dante" in his acceptance speech, with tremendous effect. Mr. Walter Lippmann, also a Harvard man, countered with more (and as it seems to us, even better) Dante. If, as we cannot help hoping, it goes on at this rate, we should be able to enter serious competitors for the tag-quoting championship well before election time.

Anent the Olympics

UNDOUBTEDLY the opposition to American participation in the Olympic Games has something to do with the prevailing shortage of funds. Nevertheless one must remember that some pro-Nazis also have money; and it is interesting to note, in the *New Yorker Staatszeitung,* advertisements soliciting funds by appealing bluntly to German patriotic sentiment. These circumstances lead one to deplore more than ever the prevalent lack of Catholic interest in the whole Nazi situation. Before our very eyes efforts are in progress to abrogate the freedom of the Faith in one of the countries where it has been most deeply rooted; and if it were not for a few weekly periodicals and a handful of individuals, Catholics in the United States would not so much as surmise that it was occurring. There will be plenty of rah-rahing for athletes; there will be little or none for the witnesses to freedom of person and fealty toward God.

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THE MYSTERY CAMPAIGN

By CHARLES WILLIS THOMPSON

THIS promises to be the most unusual campaign in American politics. It is not because of the conventions, which were not only dull but duller than ditch water. Nothing parallels them.

Until 1936 the record for dulness was held by the Republican Convention of 1904, where nothing interrupted slumber for three days. This would never do. So either President Roosevelt or Secretary of State John Hay cooked up an imaginary telegram pretended to have been sent to the Sultan of Morocco saying, "We want Ellen Smith alive or Raisuli dead." No such telegram had ever been sent. It was sent to the convention with orders to Chairman Cannon to read it and pretend it had been sent. It provoked a yell lasting three minutes, and that was the only wakeful moment in the slumberous three days.

Nothing in political history has ever reached that height until the two conventions of 1936. It is hard to distinguish between their dulnesses, despite the Democratic imitations of the Ku Klux Klan parades and the French Carmagnole processions through the aisles of the National Convention. Roosevelt's renomination was decreed three years ago and the time spent in carrying out the decree was so much lost motion. It had to cover five days because Philadelphia had made that the price of the $200,000 the city had paid the Democratic National Committee. Landon's nomination was equally cut and dried though it took the Old Guard and Young Guard longer to decide that he would be a better mask than the absurd Knox. Vandenberg was a momentary disturbance, but he took himself out of the picture by practically repeating General Sherman's guillotine answer, "If nominated I will not accept. If elected I will not serve."

The campaign gets to a start-off with these mere imitations of conventions, both of them having no parallel except the Republican Convention of 1904. It will proceed in the same way. It will be a campaign of shadow motions, of faked fighting, of unreality. But each party is in earnest and wants something. In each case what is wanted is the same thing. It is the offices. Pretenses will be made of wanting something else, the welfare of "the people," the improvement of their condition. Each party will promise to improve it in a different and better way than the other. It is always so, in every campaign. There has never been an exception, and there will not be now.

With the conventions so drab and cut and dried, and the campaign methods so like all others, why should this campaign promise to be so stirring and so different? Because of the entry of a new and unknown factor. Nobody knows how deeply the two bolts will cut and where. Nobody knows which party will suffer, how much, and what the outcome will be. It may be colossal and portend a change in government and society, or it may be trifling. This uncertainty is what makes this campaign so epochal.

If the Lemke ticket turns out to have real strength in the electoral college, the electoral showing will be the heaviest in the West. It is usually counted as a factor appealing to discontented farmers and discontented city mechanics, but the fact is that it appeals to all kinds of discontent as well as those two. It is supposed to rally under the banners of three conspicuous faddists, one an assassinated senator whose influence outlived him, one a priest, and one the prophet of a scheme to make everybody over a certain age prosperous without having earned prosperity.

But in fact these are merely accidental names, caught up because for the moment they are in the headlines. Anybody else's name would do as well if he personified discontent—in truth, no name at all is essential. In this mad year discontent could personify itself, or remain nameless.

A strong reason why the Lemke ticket's showing will be larger in the West than in the East is that in the East it will encounter not only the two old parties and the Socialists, but another bolting group.

This one will bolt for reasons that are exactly opposite to those which animate the Lemke forces. Not that they are contented; they are ferociously discontented with the government we have had for the last three years. But they are even more strongly opposed to everything in general and in particular which the Lemke party proposes. It is in the East that this bolting element is strongest; and its ideals may be conceived by the fact that its most conspicuous member is Alfred E. Smith.

No campaign that much resembles this one is recorded. Both parties are menaced by the contending bolts, but neither party has any material for calculating, or even wildly guessing at, the extent of the damage which will be done to it or of the gains it will make. It is in essentials a campaign of mystery, and so it will remain until the polls close on election day.

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MOTHERS, CHILDREN AND SEX

By BERNARD SACHS

We have asked Dr. Sachs to elaborate certain remarks made not long ago before a group of physicians on the subject of psychoanalytic approaches to child training. This paper is, we believe, an effective and authoritative reminder that just as all that glistens is not gold so also everything touted from the house-tops as "scientific" is not science. It is hardly necessary to add that the author is a thoroughly competent neurologist. He pleads, above all, for right emphasis in child training.—The Editors.

WE PHYSICIANS have a high regard for the opinion of the laity, and for that reason reserve criticism of strictly professional methods for medical meetings from which the lay press is presumably excluded. At times we fail to build a substantial Chinese Wall, and some young, ambitious reporter manages to peep or listen in. A few weeks ago at an Academy of Medicine meeting in this city, supposing myself face to face only with some of my medical colleagues, I participated in the discussion of a paper on the value of psychoanalysis as a therapeutic procedure, and told the Freudians that they might do what they were allowed to do with the adult, but that they should "keep their hands off children; they had already done harm enough." That was not intended for the laity; but now that the public has heard of it, let me say through this journal, and most emphatically, that I meant every word of it —and why.

In the medical journals and in separate publications (revised edition of "The Normal Child and How to Keep It Normal in Mind and Morals" now in press, Paul B. Hoeber, Inc.: "Keeping Your Child Normal"), I have given my reasons for not accepting psychoanalytic doctrine as though it were Gospel truth. I have at various times given evidence to show that the influence of the subconscious on our conscious lives, the importance of infantile sexuality, the symbolism of dreams, the Oedipus complex, are more or less fanciful theories, horribly exaggerated, illogically developed, and entirely lacking in scientific proof. Further protest against psychoanalytic doctrine will be reserved for a strictly medical forum. Let me say here that theories as such may do no harm; many of them may be interesting; some may convey new and fruitful thoughts. It is the application of Freudian theories in practise which tells a very different story and against which I protest.

One of the ablest of the younger writers on this subject lets the cat out of the bag by stating:

> In its essence psychoanalysis is not a body of doctrines, but a technique which is applied by human beings to the problems of others.

I was convinced years ago that the practitioner was interested in the technique, and to a far lesser degree in the doctrine. Frederick Peterson speaks of this technique as a "destructive process." For once being a little milder, I have called it a "disruptive mechanism," implying that the psychoanalytic method is entirely subversive of normal mental processes, creates introverts, establishes all sorts of complexes, goes muckraking in the subconscious, and attaches undue importance to factors which were, and would have remained, relatively dormant if the examiner for his own purposes had not dragged them into the limelight.

> What nature in her wisdom has consigned to the unconscious had better remain there . . . until recalled into memory by natural psychic activities.

Some of us are old enough to remember the first publication of "Dr. Jekyll and Mr. Hyde." The genius of Stevenson gave a brilliant illustration of dual personality: a rare phenomenon, but of great interest to the physician, who knows that such dual personalities do exist. The laity, surely as intelligent as our present reading public, did not talk dual personality for long or with any special fervor; but Freudianism, the subconscious, the Oedipus complex have had a far greater vogue. Above all, the libido is on everyone's lips. How everyone, especially the young mother and the young social service worker, loves to talk about it! The reason is, as I have said elsewhere, "that sex, sex, sex dominates the entire picture."

The psychoanalysts try to deny this. They might as well deny that water is wet. Their whole talk is saturated with sex; every procedure leads up to it; and the free association method may be free in a sense, but it is continued session after session until the expected sex factor is revealed. As a matter of fact, the patient going to the psychoanalyst either anticipates with pleasure the "sex talk" orgy, or at times abandons the séance in disgust. Please remember that there is a vast difference between psychoanalysis and psychological analysis. The first is restricted to pure Freudianism, and the latter is of a much more orthodox order, and is the sort of analysis which many sober neurologists and psychiatrists have been practising for years and years. Psychological analysis, and psychotherapy based upon that, is altogether a desirable and beneficial procedure. It is well for the general public to know that careful, unprejudiced, mental analysis was practised

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by the great psychiatrists of former days. In London, Paris, Vienna and Berlin, and in New York, Philadelphia and Boston in the late nineties, conscientious, keen minds took infinite pains to discover the factors in the emotional or physical condition of a patient that led to the development of a psychosis—mental disorder. They did not have the benefit of the Freudian technique, but they also lacked the sex prejudice with which so many of present-day examinations are begun. In those former days the general physical examinations of the mental patients were much more thorough than they are today. Freud himself bears some blame for this neglect, because he implied that psychoanalytic procedure might be carried out by non-medical practitioners. That opened the doors to a variety of abuses on the part of unauthorized, as well as, medical practitioners.

Naturally our dramatists and scenario writers have found the Freudian doctor and practitioner a fruitful subject. One recent author delivered a stinging blow when the Freudian practitioner is made to say: "Poor people have tonsils; the rich have souls." The medical practitioner will know what this implies. It would take a genius as great as Stevenson to justify psychoanalysis before the thinking world. Meanwhile, harm has been done by this insistence on sex. Years ago I wrote:

> The more conservative physicians have always known of the sex difficulties of young and growing individuals. . . . We have allowed for the physical basis of sex life. We have known and have appreciated its procreative importance; but we have also known . . . that it [the sex instinct] must be relegated to its proper place and must not be made to assume a false position as the dominant factor in the lives of boys and girls.

If the child is to receive proper sex information, the parent and teacher must have sober and correct views. A lot of misinformation is freely bandied about; and in this respect many of the special study associations are the greatest sinners. They print pages upon pages on sex education, and very little on how to develop truthfulness, how to develop absolute honesty, respect for the law, sympathy and friendship for the suffering and the lowly; what real friendly, real public service means. Bertrand Russell, who is no prude in matters sexual, has had to confess:

> Most moralists have been so obsessed by sex that they have laid too little emphasis on other more socially useful kinds of ethically commendable conduct.

And if Bertrand Russell says this, let parents and teachers give the matter further thought.

But now as to the methods to be adopted or rejected in the matter of sex education, there are a few points that deserve special emphasis. First of all, let me say to the young mothers: do not give sex information until it is needed. If one is to judge by the publications of various child associations, these young mothers have a perfect horror of possibly delaying a day or two the earliest period at which they should begin talking sex to their children. We all know that children have a natural sex curiosity; and we also know that the old story of the mill pond and of the stork will no longer satisfy their requests for information. I have always advised that so far as an analogy can be drawn from plant and animal life, it is well to talk with young children about the happenings in the animal and vegetable kingdom; and it is very easy to draw the analogy between animals and humans. It is well to be prepared for such talk, but there is no need of giving detailed sex information before the child is ready to receive it. It is either too early for the child to appreciate the information that is being given; or the information, however valuable or invaluable it may be, simply serves to stimulate prematurely sex curiosity. And that sort of information nine times out of ten—and I say this very deliberately—is not given so much for the benefit of the child as to gratify the mother's own sex instinct or cravings. It is not "the girl of thirteen who needs to be told about the younger brother's sexual maturing, and the onset of the boy's sexual emissions." It is the mother who cannot withhold the information.

The pernicious influence of this sort of detailed sex information was brought home very clearly to me not so long ago, when a thoroughly competent and up-to-date young mother had given her daughter of eight full information of exactly what happened in the marital relation. A very few years later this daughter put this information to a practical test, when she met in school a rather attractive young lad with no excess of conscience. The mother, a woman in business, was not able to watch over this child as carefully as might have been desirable. The result was disastrous to the girl; but the mother did not realize the harmful influence of all this early sex information which she was so proud to give until the harm had been done. Just such stories could be duplicated almost from month to month. It is a curious commentary on the attitude of the present-day parent that while many have brought their children—sex problems—to me, only one, and a father at that, asked how to handle his boy who had shown the first evidence of indifference to absolute truth.

In former days, beyond a doubt, parents surrounded the entire sex question with a special mystery which made it difficult for many to train their children in a proper way. But as one who has been able to watch at least three generations of young and growing children, I doubt whether the present generation is faring any better than the preceding generations. The probability is that there is much more harm being done to the growing boy and girl of today than was done to

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those of twenty or thirty years ago. But there is another point about giving sex information that is of the greatest importance. Up to the age of ten years the mother may give all the sex information that is needed, both to the boy and to the girl. After that, I insist that sex information be given by the parent of the same sex. I know that I shall arouse the ire of mothers in saying this; but however well-intentioned mothers may be, they miss out entirely when they try in any way to direct or modify the sex knowledge and sex practises of the maturing boy. The blame for this is to be attributed less however to the mother than to the father, who nine times out of ten shirks his duty in this respect; many of them being so shy—if that is the proper word—that they do not dare to talk to the growing son about sex conditions, and leave that entirely to the mother. It is as much the duty of a father to discuss sex matters with a boy of twelve or thirteen as it is to guide him in the first steps to be taken toward the selection of a trade, business or professional career. Oh, for a closer father-son attachment, that would help the boy understand the normal and the abnormal in sexual functions!

Parents have tried to remedy the prudery of former days. After all, a little modesty did not seem to do an infinite amount of harm; and great as the present generation may be, we of the former generations managed to live fairly decent lives, were fairly successful in what we undertook to do, even thought this world a happy one to live in; and also managed to raise and educate children who have turned out well, and who are now old enough to realize that while their children may have a little more freedom than was in vogue in the parents' childhood days, the family discipline of former days was not unwholesome; and to the youngest generation be it said, that the men and women of olden days were in fair proportion decent, successful citizens, and in every way got as much out of life as do any of the well-meaning, successful parents and children of this day. They worried less about sex and more about success.

The Freudians are responsible to a great extent for all this sex talk. They must meet a more serious charge. Instead of curing ailments, they engender some and prolong many of them. At the suggestion of a knowing friend, a girl of twelve is taken to an analyst for the cure of a mild nervous state into which so many girls fall as they approach maturity. Instead of examining carefully into the child's general physical condition, whether she be anemic or have some glandular trouble, instead of considering her school work and her home conditions, her companions and her friends, she is put through an intensive course of questioning as to her dreams—which she has long since forgotten. The examiner manages somehow to reveal the sexual trend of her thoughts, to question the natural relationship to mother, father or brother; and when confronted with all this material, the child develops all sorts of delusions as to the nasty, wicked creature she must be if she were guilty of such improper thoughts and actions. It takes much patient, sober, psychic treatment to undo the effects of such analysis. Many children, especially those coming of neurotic stock, are prone to excessive introspection and self-criticism. The least parents can do is not to make complete introverts of them.

For that reason I repeat, keep the children out of the hands of the analysts. Their method of examination is essentially harmful, if not wicked. The same, if not better, results can be achieved by methods that have been entirely successful in former days, and are as well adapted to our own children as to those of former epochs. Granted that there are sex problems in childhood, what are parents to do about them? In their efforts to solve this old and ever-new problem, some wiseacres have suggested family nudity. Bertrand Russell was an ardent advocate of the practise some time ago. We might expect him to tell us what effect the practise had upon his children in later years. Young children may be curious and yet indifferent to the sight of nude parents. As they grow older, their curiosity is stimulated by what they see. It is more than doubtful whether any good is served by this form of exhibitionism. Even the savage wears a loin-cloth to distinguish himself from the animal, that is, the only wholly unclothed creature. After all, a little conventional modesty as to the indeterminate middle has not made hypocrites, fools or knaves of us or our ancestors. I find that the Reverend Mr. Sperry of Harvard has much to say in favor of maintaining the old code of morals and conventions in the home and family, to which I add "Amen."

What is the solution of the sex problem of the young? Imbue the child from the earliest day with sustaining religious doctrine; implant in him an appreciation of high moral conduct; give him every opportunity to express his own sentiments. Secure proper associations with boys and girls of about equal age. Develop all sorts of interests in your child. Make him an enthusiast in work and play; a lover of business, of trade, of a profession; a lover of the countryside; a lover of the arts; a lover of those sports in which he or she may excel and may work out superfluous energy. If social and economic conditions are unfavorable, let parents apply to any one of the dozens of our splendid charitable organizations. Those who conceived of the boy and girl scout movements, play centers, and outdoor clubs and summer camps, did more toward the development of the healthy, robust child and citizen than the analysts and those who worry about sex problems will ever be able to achieve. Less of sex; more of sports.

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Finally, let us take a broader view of the whole subject. Parents are devoted, naturally enough, to their own child. It is their duty and their privilege to give that child every possible opportunity for self-development and personal happiness; but let them view the child as the future citizen, as a prospective useful member of the community. If he is to become that, he must be taught to adjust himself to the family; he must be told the duties that go with his rank and social status; helped to adjust himself to friends, companions, schoolmates. To guide him safely, parents and teachers must have correct views as to the proper way to develop character in the individual without depriving the child of the pleasures and privileges it is entitled to enjoy. Do not be misled by the bugaboo of repression. There are innumerable situations that will have to be met, calling for careful thought, for intelligent sympathy and understanding of the child's problems. Harp now and then on the cardinal virtues: if there is a little resentment, no harm is done; if there is much resentment, do not sermonize too much, but watch the youth. In these days and conditions, no family can be certain that a child in its midst is not a potential delinquent, and every one of us has the solemn duty to aid society in its attack upon delinquency and crime in youth. That is one of the most serious problems of our day and generation.

It has been a great satisfaction to find Dr. Douglas A. Thom in a fine *Herald Tribune* brochure, "Your Child and You," supporting views which I have held these many years. He, also, stresses above all else the importance of character development, the encouragement of independent thought and expression, and—would you believe it?—there is scarcely a word about sex in pages that abound in interesting details of the child and family doings in all sections of the community. Evidently Boston has not yet suffered an Analyst invasion; but, Dr. Thom, the enemy is at your gates, trying to dethrone the gods of Reason, Logic, Decency and Common Sense.

In another point Dr. Thom and I agree: The father so often fails in his duty to his sons. The growing boy needs the father's constant companionship and advice. I have repeatedly expressed admiration of a lawyer friend who felt that his boy of sixteen was his best golf rival. "I get to know my son while playing with him." Let every son feel from the earliest years that he will do best by having a talk with Dad, and let Dad learn how to talk and be patient with his boy. Thom has little to say about girls: possibly Boston girls present fewer problems; or else Boston mothers are so superior that the Doctor has little to tell them. I would say to less sophisticated mothers, "Protect your girls, give them the information they need"; to fathers, "Instruct and guide your boys from youth through adolescence."

POPE PIUS XI IN POLAND

By ADAM RZEWUSKI

IN THIS, the Holy Father's eightieth year, it is fitting to recall that important period of his life during which he was Apostolic Nuncio to Poland. When he arrived in Warsaw it was the first time in the annals of Polish history since the first partition of the country, now restored to independence, that she had a representative from the Holy See.

For me personally, his appearance among us was a particular joy. In days gone by, when Pius XI was Librarian in the Ambrosiana in Milan, he performed the ceremony in the Capella Delli Nobili which united me in marriage with a lovely and gifted Italian girl. Little did I foresee on that day that years later the prelate who heard our vows would arrive in Warsaw as the representative of the Holy See, there bestow many kindnesses upon my wife and myself and perform the marriage ceremony of our eldest daughter, and that later still he would be raised to the Chair of Saint Peter. These are holy remembrances which my family as well as myself will ever cherish.

But in welcoming Monsignor Achille Ratti to Warsaw, we were but a few among many, for the entire population of the ancient city, which has seen so many glorious as well as gloomy days, turned out to greet him. They awaited him with mixed feelings of respect and curiosity. What was a Nuncio like, what was he going to do, how would he look upon us, how was he going to perform his great mission? These were the questions everybody was asking.

It was not long before they were answered, for from the very first day that Monsignor Ratti set foot in Poland, he made himself at home among us. In that strange land where the will of God and the command of the Holy See had brought him, he won at once the hearts of the people and the friendship of its leaders. Among them were the creator of our present Polish independence, the late Marshal Pilsudski, his eminent colleague, General Jacqua, the Archbishop of Warsaw, Cardinal Kakowski, the Archbishop of Cracow, Prince Sapieha, and most of the professors and literary celebrities of Warsaw. Everybody venerated him, not only the leaders of Polish society and learning, but the humble peasants, the simplest servants of God—all who had the privilege of approaching him. From the very first hour of his appearance among us Monsignor Ratti interested himself in all the subjects dear to Polish hearts and cooperated in all social, patriotic and charitable undertakings. I remember him at the ceremony of the inauguration of the Society of St. Vincent de Paul in Kostanticz. An enormous crowd had assembled waiting for him, and I can see him getting out of the train upon his arrival and blessing with a paternal gesture that compact mass of people, who all fell on their knees as his august and venerable figure appeared.

Later on, Poland was to live through sad and dreadful hours. These were the days when the Red armies had reached almost the gates of Warsaw. No one believed

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they could be stopped in their victorious march, and everybody tried to escape as quickly as possible from the doomed city. All the representatives of the foreign powers, all the foreigners in Warsaw and a large part of its civilian population had sought their safety in Posen and elsewhere. Monsignor Ratti alone remained, together with his secretary, Monsignor Pellegrinetti, and he rallied around him all the clergy of Warsaw, already seized by panic, telling them he would stay at his post no matter what happened. He was ready for any sacrifice, even the supreme one, that of his life, he was ready for martyrdom, rather than desert those who had been confided to his care!

It was this attitude of Monsignor Ratti's which restored courage to the people of Warsaw, fearful of the Red army approaching its gates. He alone stayed the panic and restored confidence in the future. In the meanwhile Marshal Pilsudski advanced, and the miracle in which Monsignor Ratti alone had believed, took place: the Bolshevik hordes were repulsed. His attitude was sublime, and to it alone is due the fact that Poland managed to retain its independence, and its armies compelled the invaders to retire in disorder, at the very moment when the entire world was convinced that Warsaw was going to become the prey of Moscow.

I have always wondered why this fact has never been brought to the notice of the public before. Probably the reason for it lies in the modesty of the present venerable Head of our Catholic Church. But it seems to me that it is a duty for all Catholics to be mindful of it, and for Polish hearts to raise to God a hymn of gratitude for having blessed them at the most critical hour in their national existence with the presence of the present Supreme Pontiff. Everything concerned with the personality of the representative of Christ on earth is of course interesting, and how much more so when one can point him out as the saviour of a great people with a glorious past.

I have written these few words about His Holiness Pope Pius XI because I wish to stress the fact that among the prayers ascending to Heaven for his welfare on the occasion of his seventy-ninth birthday, none are more fervent and more devoted than those of Poland who will never forget what is called by its children, the miracle of the Vistula.

Corn Will Shoot Stalwart

Corn will shoot stalwart to the floating skies.
Corn will grow where these pioneer trees have stood
And we shall look at it with eager eyes
And say new ground gave it rich growing blood.
We'll watch the tall stalks grow in summer sun
And feel them grow beneath the starry night;
And we shall cut and stack when summer's done
And husk corn ears in golden autumn light.
Our faces will be color of the corn,
Our hands will be as calloused as a rail
And we shall breathe the light wind of the morn,
Go out to work by first call of the quail.
For life and bread and beauty must be ours
And summer corn is prettiest of all flowers.

JESSE STUART.

THE SHARE-CROPPER

By FLOYD KEELER

OF LATE our newspapers and magazines have been filled with stories of the woes of that class in the South known as the "share-croppers." It has been made to appear that this set of folk were "of all men most miserable" in our social system. True, their lot, like that of Gilbert's policeman, is "not a happy one" but then the lot of the landowner (North, East, South or West) has not been any too rosy for some time past either.

The undeniable fact is that many share-croppers remain in that status to the end of their lives, never achieving the smallest bit of economic independence. They quite frequently live under conditions which, to say the least, are deplorable. They have excited the pity of those in authority and steps have rightly been taken to improve their standards of living. This is all praiseworthy, and no one would deny them the right to every advantage that can be given them to climb the ladder just as far as they may be capable of going. There is, however, another side to the picture.

My own recollections are taken from some time ago, when as a youth in Virginia I lived in a part of the country where the farm labor was almost entirely carried on by tenants who worked "on shares." This was the only possible way in a region which, less than a full generation past, had been deprived of its source of labor by the emancipation of the slaves. Indeed, most of the share-croppers of my youth were ex-slaves or their sons, though in some instances this kind of work was done by white men who had drifted down from the mountains—"po' whites" as the colored people called them. Nobody, landowner, mountain white or Negro, had any money to speak of. Barter still held sway as the means of most transactions. To have tried to work the plantations under a system of cash wages would have been impossible. The owners could not afford a decent wage in money, and the laborer would either have been forced to accept a remuneration below his minimum requirements for any kind of living, or else starve because he didn't work. The crop-sharing plan was the best way out of a bad situation, like most bad situations, a legacy from war.

The labor contracts were almost invariably made by the year, and generally began January 1. This was the best time all around for it came in the midst of the winter lull in farm work. Fall crops were in and spring plowing and planting were in the future. If a cropper wanted to move, his adjustment to a new place could then be made most easily, and the new tenant had time to get his bearings before real work opened up.

The contract called upon the landowner to furnish, of course, the land to be worked. The cropper decided which fields were to be sown in certain crops, though some contract had clauses in them requiring him to put a certain minimum acreage in specified crops. The owner furnished seed, fertilizer, tools and generally the necessary work animals (though occasionally the cropper had a horse or mule which he used and for whose work he

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was paid in one way or another). In addition to this the tenant received a house, with garden space, firewood and "rations" consisting of a stipulated poundage of flour, corn-meal, "side meat" and maybe some beans or black-eyed peas. Then his wages consisted of a share, usually one-third, of the crops produced. This was based on gross production, bushel for bushel of wheat, corn and oats, and ton for ton of hay or tobacco.

In return for this the cropper was to furnish the necessary labor. If he was man with a family of small children, too young to work in the fields, he either had to restrict himself to a small farm or hire help. Those who aspired to the larger places were generally persons with one or more boys of sufficient strength to do some work, or those who had some male relative living with them.

This did not afford many luxuries, it is true, and the cropper saw but little cash during the year, but then cash was often conspicuous by its absence at "the big house" too, where the owner and his family often had to practise the utmost economy to make ends meet. Their income, like that of the tenant, came from the crops and both tenant and owner had the same chance in that regard. In fact the cropper was often the better off of the two, for his third was clear to be used for his living expenses or for any savings he might be able to make, while the owner was obliged, out of his share, to pay taxes, repairs and replacements, buy seed (or furnish it out of his crops), acquire necessary live stock, and assume all responsibility for the general well-being of the place.

Tenants always had a flock of chickens, which could hardly be expected to confine their picking to the tenant's plot, and roamed at will in the owner's orchards and fields. Often he had a cow, too, which used the owner's pasture to obtain its food. If he didn't have one, he usually soon managed to get it by the simple process of buying a calf cheap and letting it grow up on the owner's land. When the cropper did not have a cow, he often was given milk in return for helping with the milking of the owner's herd—a piece of labor not included in the contract, and normally cared for by the owner and his family. Oftentimes too, the tenant found time to earn some cash by working in the house garden—another task which he was not required to do. Of course, his wife and children expected to help themselves to such fruit as they might need, and they did it.

Though the tenant seldom had any means of transportation of his own, he fully expected to be able to borrow the farm-wagon and team occasionally for an outing for himself and family, so they could visit relatives and friends when they took a notion to go and "eat on" them, as one of our darkies aptly expressed it. Moreover he would have felt very much aggrieved if, when he decided to move, he had been denied the owner's equipment to take him and his goods to his next place.

When the tenant needed cash over and above what he could obtain readily it was the owner who was expected to furnish it, by buying part of the tenant's crops (usually in advance of their being made), and running the risk of a slump in prices before he could get his money back.

In the case of the Negro croppers particularly the owner had to assume a sort of general oversight of his whole existence. He was not so far from the days of slavery and he had not gotten used to shifting for himself. When he was a slave he did have security in the knowledge that the "master" would look out for him. Now that he was free he expected the same thing, and it was quite usual for the "boss" when crops came to be sold to have to remind the tenant that he needed a pair of overalls and a shirt far more than he did some gaudy bit of cheap jewelry. When a young Negro decided to get married, it was his "boss" who had to give him most of his furniture as a wedding present, and often supply the money for the marriage license and the dollar the preacher had to see before he would start the ceremony.

So altogether the share-cropper's lot was no worse than that of the poor anywhere. Nor do I think it is today. It is certainly far better than that of the industrial worker. Where is the factory which, after supplying and maintaining its plant, and furnishing raw materials, gives to its hands one-third of its gross receipts, besides furnishing them with free housing, fuel and staple foods? Was there ever an industrial concern which before it took out one penny for the use of its equipment and upkeep, or paid a single executive his salary, or set aside anything for repairs and taxes, or paid a single dividend to a stockholder, laid aside one-third for its workers? How many businesses guarantee to their labor a complete yearly contract, in good years and bad, with wages that automatically go up when things are prosperous, and which are taken out before anything else is paid for? Considered in this light the share-cropper is a fortunate man, compared with the industrial worker, for he always had shelter, food and fuel, come what might.

It may be argued that times have changed since my boyhood days. So they have. In my own neighborhood, once filled with farms of from 150 to 500 acres, today one finds little freeholds of twenty-five or fifty acres, belonging mostly to former share-croppers who, out of what our "sob sisters" would have us believe was little better than peonage, have bought and paid for those places. They purchased them from the former landowners, who more often than not, carried their former tenants through bad years, remitting entirely or postponing the payment of interest and even of principal. Not a few instances have been known where a faithful tenant who was beginning to grow old, was presented outright with a few acres, and then, if these did not suffice him, was allowed to purchase additional land, on easy terms.

Maybe the crop-sharing plan belonged in a society more "patriarchal" than ours today. Maybe it worked better in a time when possession was not regarded as a title to greed but as a stewardship for which one was accountable to God; when one's neighbor, black or white, was one's neighbor in the scriptural sense, and if he happened to be poor it was considered a duty to succor him.

But maybe those were better days all around, and perhaps before we get out of the chaos in which the world finds itself today, we shall have to return to something like them once more.

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Seven Days' Survey

The Church.—The annual report of the Vincentians in the United States, shows that in their last fiscal year they spent $5,797,060.19 for relief. More than 115,900 families, representing approximately 560,500 persons, were assisted; 1,129,033 visits to families in need were made by the Vincentians and 80,372 visits to prisons and hospitals, and other institutions. Nearly 2,000,000 religious books and periodicals were distributed to poor shut-ins. The active membership is 27,778; there are 6,216 honorary members and 7,183 subscribers. * * * Specially interesting exhibits at the World Exposition of the Catholic Press, in Vatican City, are examples of Catholic publications for the Indians and Eskimos of Canada. The *Messenger of the Sacred Heart, Truth, Kamloops Wawa* and *Ho Koda* are among the regular publications in syllabic characters circulated from hand to hand by the nomads. A calendar in the character writing of the Cris Indians has an annual circulation of 4,000 copies, and Father Lacombe's dogmatic-historic Catechism in pictures is widely appreciated by those who cannot read. * * * Fathers from Puerto Rico, Brazil, the Bahama Islands and Foochow, Fukien, China, are enrolled in the Catholic Medical Mission Board's course on tropical medicine. Daughters of Mary, Health of the Sick, members of the community recently established by His Eminence Patrick Cardinal Hayes, are also attending. * * * One hundred priests assisted in a service presided over by Bishop Schrembs in St. John's Cathedral, Cleveland, with a congregation that overflowed the church, at the institution of a special shrine to Saint Christine. The relic of the saint was first requested by the Bishop from Pope Pius X, who died before he could grant the request. Pope Benedict XV also died before he could make the arrangements, which were finally consummated by Pius XI. * * * The appointment of Father Albert I. Whelan, S.J., as an associate editor of *America,* was announced by the Very Reverend Harold E. Ring, S.J., president of the University of San Francisco.

The Nation.—Postmaster General Farley, said to have submitted his resignation to the President so that he could devote all his time to the political campaign, was granted a leave of absence from his Cabinet post. * * * The RFC has reduced its holdings of bank stocks and capital notes 25 percent. At the peak, the RFC held $1,044,937,053 worth of stocks, notes and debentures of 6,068 banks. On June 30, the figure was $756,915,566. * * * The National Recreation Association announces that facilities in the country for leisure-time pursuits have doubled since 1925. The number of people caring for these facilities increased from 17,177 to 43,976; the money spent for public recreation rose from $18,816,615 to $37,472,409. * * * Governor Landon appeared before a special session of the Kansas Legislature and requested amendments to the state constitution which would permit it to enter the federal-state social security program. Commending the New Deal measure as a "worthy effort," he said he did not consider the occasion proper for discussing the relative merits of the present act and the Republican proposals. * * * The most powerful section of the Right-wing Socialists who seceded from the party at the Cleveland Socialist convention in June, formed a new party in New York, the People's party. The People's party expressed the hope that it might amalgamate with Labor's Nonpartizan League of trade unionists at least in the state. The Nonpartizan League, however, supports Roosevelt for President, which the Right-wing Socialists do not wish to do. * * * The tenth annual Virginia Institute of Public Affairs opened July 6, and its first sessions featured attacks upon American isolationism: "The enemy of the world is the provincial mind." On the second day, President Gay of the New York Stock Exchange gave a long defense of the stock "speculator" as a necessary factor in the maintenance of a market for investors. During the conference Norman Thomas, Earl Browder, Representative Lemke and representatives of the Republican and Democratic parties were expected to speak.

The Wide World.—Having listened to Haile Selassie and thrown out the Italian journalists who made non-complimentary noises in the gallery, the League was patient while Mr. Anthony Eden, Premier Léon Blum and Foreign Commissar Maxim Litvinov urged the scuttling of all measures taken to restrain Italy from effecting the civilization of Ethiopia in the usual way. Mr. Eden declared that "no useful purpose" could any longer be served by a policy of sanctions, but said that his government refused to recognize the existence of Italy's new empire. The principal opposition came from Mr. Charles te Water, delegate from the Union of South Africa. League officials pointed out that Mussolini and his generals had used up more than half of their country's gold supply, while foreign trade had suffered tremendous losses, especially in eastern Europe. When these matters had been digested, the League Council heard Dr. Arthur Greiser, Danzig Nazi leader, demand that Sean Lester, League High Commissioner, be removed to insure his party full control of the city. It was a characteristic Hitlerite speech, occasioned indubitably by Lester's efforts to secure justice for Danzig dissidents of whom there are now many more than previously. The Polish government announced officially that it did not regard Greiser's speech as an indication that Germany was thinking of gobbling up the much-coveted Free City. * * * Rightist organizations in France defied the government ban by staging demonstrations along the Champs Elysées. The most dangerous, a Croix de Feu parade on July 5, brought out tens of thousands. During the ensuing clashes with the police, there were well over a hundred casualties. The government announced that drastic measures would

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be taken to keep the peace on Bastille Day. It certainly looked as if France were drifting rapidly toward an impasse similar to that which afforded President Von Hindenburg an excuse for summoning Hitler to power. Strikes were less numerous, but efforts by workers to take over plants were still reported from various centers. * * * Not all was quiet in the Orient. The rift between Nanking and Canton had not been healed, and the Central Government was massing huge armies to prevent any infringement on its sovereignty. In Tokyo, Japanese army leaders, acting on personal instructions from the Emperor, punished the uprising of February last with unprecedented severity. The court imposed seventeen death sentences, and gave prison terms of varying duration to fifty-seven others implicated in the revolt. It was obvious that the Mikado was alarmed not merely at this particular revolt but at the spirit of "direct action" widespread among younger military men. * * * Anti-Semitism was rampant in many places but the worst outbreaks were reported from Arab regions. The French authorities, having managed to cope with a tense situation in Algeria, had to quell riots in Tunisia, the principal storm center being Gafsa. A lurid incident was reported from Geneva, where Stefan Lux, a Prague Jew, interrupted a session of the League Assembly by committing suicide in order to direct attention to the plight of his brethren in Germany.

* * * *

The Encyclical on Motion Pictures.—The Holy See issued on July 2 a papal encyclical endorsing the aims and achievements of the Legion of Decency. Emphasis was publicly laid upon the fact that His Eminence Denis Cardinal Dougherty had collaborated with the Holy Father. After reviewing earlier utterances on the subject and summarizing the history of efforts within the industry itself to improve the tone of motion pictures, the letter commended warmly a number of aims and achievements of the Legion of Decency. "Because of your vigilance and because of the pressure which has been brought to bear by public opinion, the motion picture has shown improvement from the moral standpoint: crime and vice are portrayed less frequently; sin is no longer so openly approved or acclaimed; false ideals of life are no longer presented in so flagrant a manner to the impressionable minds of youth," says the text. Then, after pointing out that the cinema can be a source of legitimate recreation and an instrument of public service, the encyclical makes certain practical recommendations. Annual pledges not to witness immoral films are to be taken by pastors; the school, the press and the home are to cooperate in securing and maintaining these pledges; "prompt, regular and frequent publication of classified lists of motion picture plays" is to be secured; the board of review responsible for these lists is to be national in scope and responsibility, but individual bishops may, with the help of their reviewing boards, insist on stricter standards than are generally adopted, if they so desire; and all boards are to be under the direction of a priest appointed by the bishop and staffed with persons instructed in Christian morality as well as in the technique of the motion picture.

Steel.—The most impressive union drive in the country's history approached peak intensity after July 4. On July 5, in Homestead, Pennsylvania, 2,000 steel and coal workers met to commemorate the strike of 1892 and its victims, and they heard Lieutenant Governor Kennedy place the state administration squarely on the side of the organizers, declaring that relief would be furnished to possible strikers. The following day Governor Earle publicly backed up Mr. Kennedy. That evening John L. Lewis took radio time on a network and lashed the steel industry. He pointed out that during March, 1936, the average hourly wage in the steel industry was $.656; in soft coal, $.793; in hard coal, $.832. National politics enters the drive to an unprecedented degree. The industrial unionist C.I.O. group, leaders in the organizing labor, are strong supporters of President Roosevelt; Governor Earle, with Governor Lehman, are the most prominent New Deal governors. The Steel Institute declaration against the drive ended up with words taken almost verbatim from the Republican platform. Internal union struggles are an independent element of the drive and also enter the political phase. The controlling craft forces of the A. F. of L. have supported the New Deal, but perhaps not as vociferously as the industrial section, and they have surely not received in return as much encouragement. It is notable that Major Berry's non-partizan organization to support the President is dominated by the vertical leaders. The Executive Council of the A. F. of L. was to meet on July 8 and take up charges against the Committee for Industrial Organization. President Green issued statements ahead of time condemning it for creating a dual labor federation, undermining the American union structure, and disparaging its organizational efforts. Mr. Lewis's answer indicated no tendency whatever to shift the steel campaign from a general, industrial effort to a craft basis.

Non-Catholic Religious Activities. — Two out of every three ministers from several hundred consulted in 160 American cities by a national life insurance company, reported that from their observations married happiness and stability are doubtful where the wife works outside the home. Comments were: "The man's self-respect inevitably suffers"; "Children must be postponed or live like orphans"; and "The arrival of a baby boosts expenses and stops the wife's earnings, abruptly lowering living standards and putting a heavy strain on marital ties." The same proportion were of the opinion that postponed marriages in recent years have occasioned moral breakdown on a large scale. Numerous ministers observed that something approaching the European dowry system has been revived in America during the depression, and a Scotch-born pastor of a Florida church said, "It is unfair that the man should contribute a professional training which has cost him much effort and money, while the woman contributes nothing—except her face." * * * The thousand delegates to the Christian Youth Conference of North America adopted the report of a commission urging cooperation with Jewish and Catholic religious agencies. The conference considered the reports of various com-

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missions on building a Christian economic order. * * * The News Bureau of the National Lutheran Council announces that there is a gratifying attendance this summer at Luther League Bible Camps and other resorts sponsored by the church "for wholesome vacation recreation under Christian leadership . . . to increase religious conviction and deepen spirituality." * * * The National Conference of Jews and Christians reports that the conservative elements in the Methodist Episcopal Church gained important victories in the meeting at Chicago for the election and appointment of officials.

Communist Organization.—Those persons who have attended any Communist meetings, are impressed inevitably with the high seriousness with which these meetings are conducted, the orderly, parliamentary procedure and the palpable sense of destiny which seems to possess the members. This is said of the internal meetings of the party, or of any of its officially controlled ramifications. There are external manifestations of the party and marginal groups which, in the clash of opposing ideologies, give a public impression of anarchy which is quite uncharacteristic of the party as such. The latter is kept small, hierarchically controlled by a dictatorial system which is swift to discover and punish any falling out of step in the ranks, and which commands with an absolutism and receives prompt obedience to its commands in a manner unequaled by any other human organization, not excepting the Fascists. It is in this manner that Communists when they are quite obviously a popular minority, are able to effect their ends, as, for instance, in Catholic Mexico and Spain. In the latter country, where violent class warfare and vandalism perpetrated on the irreplaceable monuments of the country's traditional ethos have become the order of the day, the "Red Guard," an extra-legal arm of the Communist party, is able to prevent the functioning of the Civil Guard, and the Red Syndicates are able to have army officers dismissed or transferred from one post to another, and thus control the ostensible government of the country. Señor Calvo Sotelo, a Catholic Deputy, speaking before the Cortes, cited specific instances, without denial or rebuttal from the Marxist side of the chamber, of Civil Guards who have been locked up, and some of them murdered, in the Casa del Pueblo, Communist center in Madrid comparable to the G. P. U. headquarters in Moscow.

***The Case of the* Churchman.**—In June of this year, a judgment of $200 actual damage and $10,000 punitive damage against the *Churchman,* an Episcopal publication accused of having libeled Mr. Gabriel Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc., in a paragraph forming part of a crusade against indecent motion pictures, was affirmed by the appellate court. This leaves Dr. Shipler, the editor, obliged to raise $2,500 additional if the journal is to survive. In his behalf the Universal Christian Council has issued an appeal which summarizes the history of the case and stresses the issues involved. The history is virtually contained in this statement by Marlin E. Pew, editor of *Editor and Publisher:* "I wish you would note . . . that the court which heard the libel case did not take cognizance of the *Churchman's* crusade or the fact that the paper lost 2,000 circulation while pursuing it. . . . If you are familiar with court proceedings you may be able to understand how such a case can be narrowed down to an issue almost completely foreign to the original interest and purpose of the editor. . . . This case, therefore, challenges the whole religious press, without respect to denominational lines." The Universal Christian Council adds: "If you believe that a journal of public opinion should be kept alive and free; if you believe that danger sustained in a campaign against the evils of the motion picture industry is everybody's danger, then you will want to contribute toward the remaining $2,500 which is imperatively necessary if the *Churchman* is to survive." In commenting on the case, it says: "The *Churchman* conceded that it had technically libeled Mr. Hess, but stated that it had done so without malice and through dependence on *Harrison's Reports,* a trade journal of the independent exhibitors, which it had always found reliable. Both Mr. Seitz and the editor testified that they neither knew Mr. Hess when the offending editorial was printed nor what was his connection with the film industry; that his name had never before been mentioned in its campaign of more than two years and that they had no animus toward him."

* * * *

The Drought.—A special committee of the federal government including representatives of the AAA, the WPA and the RA and headed actively by the President, is conducting an elaborate relief program for the seventeen states afflicted by drought and especially for the ninety-seven counties in the Northwest classified as "emergency drought counties." Before this year's wasting, 70,000 families in the area were already receiving "subsistence loans," which often amount to home relief. Now 50,000 more are getting relief work on wells, roads, terracing and other soil conservation jobs at about $15 a week. Another 50,000 are to receive subsistence loans, and 34,000, now unaccounted for, will have to be given some support. This year corn and wheat planting was 10 percent higher than from 1928 to 1932, but much grain will not reach maturity. For instance, all but 15 percent of the spring wheat has been destroyed. The government will buy 1,000,000 head of cattle, compared with 8,000,000 purchased during the 1934 drought. Cattle, sheep and hogs will have to be moved around to feeding grounds. In North Dakota, a hard-hit state, 500,000 of the 1,365,000 head of cattle must be transferred, and 350,000 of the 800,000 sheep. Freight rates are automatically lowered in "emergency counties." Soil conservation contracts are altered to encourage the growing of feed crops and vegetables. The government will not encourage any migration of farm families. Experts are convinced the recurrent drought ravages are caused by bad farming which wastes land, and especially water, which flows off in eroding sheets and gulleys instead of slowly penetrating into subsurface stores.

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The Screen

The Case of Dr. Forbes

THEATRICALLY, Frances Hyland's and Saul Elkins's original screen play is as intriguing as the implication of its title, straightforwardly unfolding a tale of well-grounded human interest that is both produced and performed with realistic conviction. It is a "thrill drama," however, and although treated with sincere dignity, the "mercy killing" subject of the theme makes it a highly controversial matter.

The story runs in a series of boldly conceived situations that establish its premise understandably in theatrical construction, if not in accordance with the moral laws and the ethics of the medical profession, and concerns a protégé of a noted physician who, after becoming enamored of the specialist's wife, is called, with two other young doctors, to administer to the specialist when he is seriously injured. Each of the three doctors, unknown to the others, finally yields to the specialist's pleadings that he be supplied with overdoses of an opiate to relieve his sufferings. The specialist dies, and the young protégé alone is tried for murder, evidence pointing to his romance with the dead specialist's wife. In a powerful climax, there comes the dramatic disclosure that the three doctors each had "mercifully" furnished the opiate, thus conveniently permitting the jury to return a verdict of suicide.

National Legion of Decency rating: "Class A—Section II—Unobjectionable for Adults."

I Stand Condemned

THE BRITISH and French, German and Russian each had an influence: construction was in England, by Alex Granowsky, of the Russian, German and French cinema schools; the story concerns German espionage in Russia; and the play was first made in France, last year. But not even those wide international ramifications contributed anything more than a frankly melodramatic old compote of spies—the Russian officer being falsely accused of treason and the fair beauty saving him from the firing squad by interceding with the uncouth rival. The play does, however, have in its favor a new Russian dress, a wealth of authentic song-and-dance peasantries, and some excellent acting, especially that of Harry Baur, whose personality is powerful, like a Laughton, or Jannings.

Earthworm Tractor

THE UNBLUSHING Mr. Alexander Botts, noted tractor salesman character of William Hazlett Upson's *Saturday Evening Post* stories, lives again, in the person of wide-mouthed Joe E. Brown, for a full sixty-eight minutes of vigorous farcical nonsense. Slam-bang Brown conducts himself with enthusiastic zest and squirrelishness as the self-styled natural-born super-super-salesman, who places his prospects under high pressure as he demonstrates the crashing eccentricities of the Earthworm Tractor. The play, of course, is to be considered merely as an interlude to the serious aspects of the day.

JAMES P. CUNNINGHAM.

Communications

MILITANT CATHOLIC ACTION

Salt Lake City, Utah.

TO the Editor: There are few indeed who question the oft-repeated assertion that the Catholic university and college better prepare the student for the place he must occupy in the world. Nor is there any vehement negation of the claim that the Faith, generously given by Almighty God, is preserved and strengthened by the salutary religious influence that is found in the Catholic institution of higher learning. Yet, conceding all this, it seems not amiss to pose a very vital question. Is sufficient emphasis placed on the pressing need for militant Catholic Action by the student while enrolled in the Catholic school of higher learning, and the even more pressing need for a continuation of that militancy when the student is all but swallowed up by the world, when he takes his place alongside of his professional colleagues? To many minds a simple "Yes" will suffice. But to the minds that have experienced what the world has to offer the answer is not so simple as that.

It may be creditably and truthfully stated that a great deal is being done for Catholic Action while the young student is matriculated. At the same time it may be stated that there is a very noticeable deficiency of particular emphasis. Many of the Catholic colleges and universities have instituted classes for the study of the encyclicals of the Popes. Some no doubt are making such a study a "requirement" for graduation. But those who earnestly desire to acquire information that they can convert into weapons for militant Catholic Action, are greatly handicapped by the indifference of the large majority of their classmates who make it difficult for intense and specific effort on the part of the instructors. A lack of intellectual interest in his audience reacts on any lecturer so that he is unable to accomplish the results that could be accomplished were he talking to deeply interested listeners.

Thus can it be said that our Catholic schools are doing something to prepare students for "participation in the apostolate of the hierarchy." But when one says this he finds it difficult to say anything further in the way of positive assertion. There does not appear to be a particularized and vigorous effort, on the part of our Catholic colleges and universities, to select and train groups of students who are really filled with a zeal to be militant Catholic Actionists.

There is a reason why I am so insistent on this point of particularized attention and training. Just look about you if you wish to see the fruits of particular militancy. The Communists, the atheists, the materialists, all have specialized in training and equipping selected groups to be particularly active in propagandizing the country and inciting the onlookers and sympathizers to violent action, and even to awful sabotage and mob rule. The Communists, for instance, overlook nothing. In one of the Western cities they have organized a players' group who present such Communistic plays as "Waiting for Lefty." It is not the end-product of this particularized action

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that is my primary concern in this paper. Rather, it is the type of organized militancy that is capable of effecting such near unbelievable results.

When we who would fight for God, Church and social justice are attacked from all sides, we must prepare bodies of truly valiant soldiers of Christ for hard and long combat. This training must be much, much more thorough than that which the student acquires in a classroom discussion and reading of encyclicals. It must be so definite and thorough that the words "indifference," "laziness" and "deserter" will be cast out of the Catholic Actionist's vocabulary.

Quite naturally the question bobs up: But how, how are we to realize such an objective? In an article written a short time ago, "A Plan to Effect Social Justice," in *Catholic Action*, May, 1936, I outlined a plan which I feel will bring to fruition militant groups that have benefited from special attention and instruction in the encyclical messages and the why and ways of Catholic Action. The reader is referred to this article for a detailed discussion of the plan.

After the students who are earnestly anxious to effect social justice are properly trained for militancy while in school, they should be further prepared to carry on the work in this specific manner when they go out into the world of professions and vocations. Perhaps it is not too much to say that this phase of the work should receive more attention than the initial work of college militancy. This should be readily understandable because the loudest call for action, and more action, will come when the world moves in to take possession of more immortal souls. It can't be emphasized too strongly that the need is great and pressing for coordination and cooperation of the student and the alumni and alumnae (young women students as well as men students should be recruited) who are rubbing shoulders with their professional friends. It should not be a dilatory cooperation. It should be cooperation and coordination based on proper organization and direction. This most important phase of Catholic Action is amplified in the article referred to above. Suffice it to say that I am convinced that large numbers would willingly participate in such a college-alumni organization if the proper machinery were set in motion. Think how the young student would benefit from the diversified experience and wise judgment of his older graduate friends; and think how much the graduates would benefit from the injection of youthful zest and energetic effort. All would do well to ponder this.

Results will show a hundredfold in later years if our Catholic colleges and universities redirect emphasis on Catholic Action to particularized instruction of the earnest militants. This is no plea to abandon the extremely useful, and above all necessary, classes in encyclical study; for the general laity must be sufficiently trained to stay the onslaughts of God's myriad enemies. But strong, militant Catholic Action can only be made a thing of realistic proportions when earnest students and laics are taught to fight on to a vigorous end that the world might again be returned to its Maker and Redeemer.

PAUL SULLIVAN.

LUNN-HALDANE

Minneapolis, Minn.

TO the Editor: The translation of "Quod movetur ab alio movetur" into "Whatever is moved, is moved by another" is condemned by Reverend C. O'Sullivan as meaningless tautology, because he thinks it is the same as saying, "Whatever is moved by another, is moved by another." Therefore he translates the above sentence, "Whatever moves, is moved by another."

These two translations carried to their logical conclusions will have diverse results, and only the former is consistent with Saint Thomas Aquinas's thought.

Saint Thomas desired to prove "that everything that is moved, is moved by something other than itself," and was thus led to the conclusion that whatever is moved, i. e., whatever is led from potency to actuality, is thus led by something already in actuality; and this ultimate actuality, who is all motion, he designated as God. Now, when we apply Reverend C. O'Sullivan's version to God, Who is all motion, we must conclude that He is moved by another (whatever moves, is moved by another); and this would continue *ad infinitum* which Saint Thomas did not allow. Thus we see that the first version, far from being "evident nonsense," is evident common sense which Saint Thomas validated.

HENRY F. STUEBER.

EDWIN ARLINGTON ROBINSON

New York, N. Y.

TO the Editor: The undersigned friends of the late Edwin Arlington Robinson are planning to collect and edit a volume of his letters and have made arrangements with The Macmillan Company for their publication. Anyone who has any letters which might have general interest, and who is willing to have use made of them in such a volume, or in the biography of Mr. Robinson which Mr. Hermann Hagedorn is writing, is urged to send them by registered mail to any member of the committee. The letters will be copied promptly, and the originals returned to their owners with a typed copy.

Mr. Hagedorn is making a collection of newspaper and other clippings concerning Mr. Robinson, which will be mounted and ultimately deposited, for the use of scholars, in the Widener Library of Harvard University. He would be grateful if anyone who has any significant clippings and is willing to part with them would send them to him by registered mail at 28 East 20th Street, New York.

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Books

Perfect Bolshevism

The Future of Bolshevism, by Waldemar Gurian. New York: Sheed and Ward. $1.50.

WITH extreme analytical keenness and almost excessive cleverness, Waldemar Gurian has isolated and colored "Bolshevism," and shown that under a Marxian or a National Socialist banner it is a world menace. It is a bold tract that steals Bolshevism from the pocket of complacent Communists, cauderizes it with sharp logic and stuffs it, purified, in the breast pocket of the most integral Brown Shirt. Residing there, Mr. Gurian thinks, it achieves a perfection unknown in the more backward environment of Russia.

The essence of Bolshevism is given as "the central position assigned to the politico-social order." The author answers the question that a Marxist would immediately ask about this definition: "Does it not leave out of account the distinctive contents of the Bolshevik ideology?" The answer of the question is the whole point of the book, and a review can hardly give it. The trend can perhaps be suggested: "On the contrary its determining feature is its capacity to make the masses the tool of the State; that is, to organize them exclusively, with the aid of the party which controls the State. . . . For the will of the party is the will of the individuals who control it." The Marxian ideology gave a perfect background for the development of Bolshevism: "This unique combination of a belief in historical necessity with the summons to action subordinates in the long run all the theoretical tenets of Marxism to the maintenance of political power. For unless political authority is in the hands of the party, the doctrinal program cannot be realized, the unity of theory and practise be accomplished."

Mr. Gurian, like Trotzky, believes that Russia is gradually eliminating Marxian checks on the flowering of "Bolshevism." The original passionate attachment to the communistic Utopia which motivated Lenin was a holdover of "the social faith of nineteenth-century Europe." The actions of the party were held accountable to the criterion of the vision. But the party was its own casuist, and it had the marvelously subtle tool of dialectic. Its own power quickly became its only scale of reference. The Russian government worked out a new, hitherto unknown system of despotism, which Gurian describes brilliantly, somewhat in the tradition of Trotzky or Souvarine.

The Russian system has been surpassed, however, by the National-Socialists. Nowhere in the core of Nazi theory is there compromise with the nineteenth century: "It represents a further stage in the process which has reduced philosophic doctrines to mere formulae by which particular political and social forces are released and guided. . . . There is no political and social program with a definite doctrinal content. . . . The vital forces are the measure of right: life determines all standards and formulae. . . . Hostility to Marxianism and its ideological and utopian basis is therefore an essential feature of National Socialism as the twentieth-century move-

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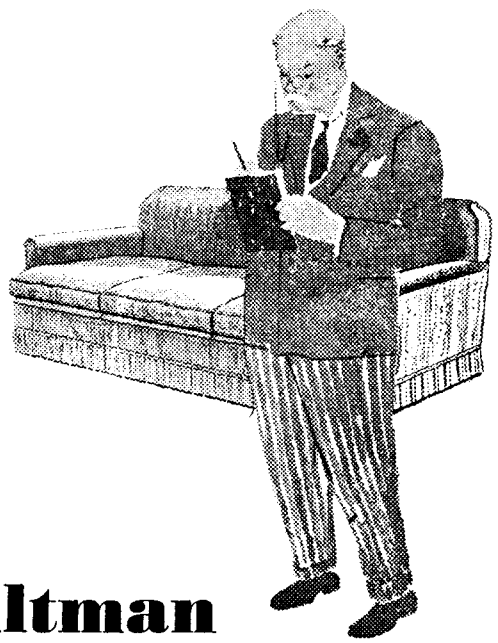

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ment which is free from all doctrinal ties and exclusively directed to the development and concentration of political power. . . . Power is the expression of the good nation and its racial superiority." This is not the conflict with Communism that Nazis feature. Mr. Gurian believes the advertised opposition in economic and cultural principles and action is, on both sides, unimportant. Their methods of government are strikingly similar. They are the Russian and the German developments, not of Socialism or National Socialism, but of Bolshevism. It is "the expression of definite processes of social and intellectual disintegration."

The author too cavalierly assumes that the nineteenth-century ideology of Marxianism is dead. It seems to be doing pretty well in the west of Europe now, and may well surpass Nazism as the coming sponsor of Bolshevism. Also, he lets Italian Fascism off easier than one would naturally do after recent experience. But in general this book will be extremely persuasive to people of Christian or idealistic or rationalistic modes of thought. To the Marxist and Fascist it will not be persuasive, because it is based on the interpretation of motive and on philosophy which they already reject.

PHILIP BURNHAM.

A Revolutionary Romantic

John Reed. The Making of a Revolutionary, by Granville Hicks, with the assistance of John Stuart. New York: The Macmillan Company. $3.50.

IN 1920, thirty-three years after his birth into middle-class comfort in Portland, Oregon, John Reed died a revolutionary in Moscow and was buried near the Kremlin. Reed's varied exploits are recounted here, along with events of his more private life, vividly and in detail. With equal care, the social and economic forces and the national temper during Reed's period, and especially from 1910 to 1920, are described and interpreted. But throughout, the emphasis is less upon these adventures and forces for their own sake than as influences gradually molding Reed into a revolutionary.

Yet Reed's final attitude was as much determined by his basic character as by his experiences. Fundamentally emotional and intuitive rather than rational, Reed, on his arrival in New York from Harvard, was characterized by a certain rebelliousness, strong ambition, an intense thirst for experience and, above all, a romantic nature demanding a cause to enlist his energies and sympathies and to give meaning to his activity. Under the guidance of Lincoln Steffens and Bill Haywood, and after his first-hand contact with the Paterson and Ludlow strikes, he found such a cause in the struggle of labor against oppression, especially large business able to command the assistance of the state. His conviction that the World War was merely an extension of capitalist rivalry, and the sight of the suppression of civil liberties and persecution of dissenters after our entry, both drove him further along his course toward radicalism. Finally, when the opportunity arose, he threw himself wholeheartedly into the Russian Revolution and Communism.

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The generalization recently elaborated by H. L. Mencken, that radicalism has its source merely in the envy "by the essentially and incurably incompetent" of "their betters," does not fit John Reed. Raised in comfortable circumstances and well-educated, he had established himself before the age of twenty-seven as the foremost war correspondent in the country and was already receiving substantial earnings. His criticism of the war and his radicalism made his writing virtually unsalable, and meant the sacrfice of income, popular reputation and many friends. Even opponents of his ideas must admire Reed's courage in following them.

His biographer is sympathetic both to his subject and his views, but he refrains from either whitewashing or preaching. Although, as the subtitle indicates, primarily interested in Reed's development into a radical, he has fully treated Reed's youth and education, especially at Harvard, and his poetry, and the playboy activities which he never outgrew even in the midst of revolution.

ROBERT R. BOWIE.

Fair Acquaintance

John L. Stoddard, by D. Crane Taylor. New York: P. J. Kenedy and Sons. $3.00.

THE AUTHOR of Stoddard's life is probably justified in saying that no other American lecturer, musician or actor "ever won so large a following in so short a time." In all he gave 3,000 lectures to approximately 4,000,000 people, and he could draw an annual audience of approximately 100,000 persons in New York, and nearly an equal number in Chicago.

The biographer, then, was fortunate in his subject. But the book is ill-proportioned, for more than 200 pages are made up of material taken from or concerned with Stoddard's lectures. The biography proper is scant and gives far too little information about a life possessing enormous potential interest. To be fair, however, one must remember that the writing of this book was imposed upon the author, who is a professor of English in the Central Y.M.C.A. of Chicago, as a last request by a man whom he never met until May, 1930, scarcely a year before Stoddard's death. By way of further disadvantage, Mr. Taylor is not a Catholic, although he believes that "detachment has facilitated perspective." He has been successful thus far: that from pages pleasant to read, one will get a fair acquaintance with a remarkable personality.

Stoddard's residence in Germany during the Great War involved him in difficulties with the United States government. The account of this episode is inadequate and misleading. The case was handled under the Trading with the Enemy Act of October 6, 1917, which provided for the sequestration of property owned by any person, regardless of citizenship, resident in the territory of a nation with which the United States was at war. The fact that on August 9, 1921, all his sequestered property was returned to him, shows that the government recognized Stoddard as having done no act to void citizenship acquired by birth.

JOSEPH MCSORLEY.

DOOM IS UPON US—

probably. According to Mr. Belloc's new book, RESTORATION OF PROPERTY ($1.50) it is more likely than not that civilization is to go down again into the barbarism from which it rose. And yet his view of the state of the world leaves one feeling more cheerful than the brightness of those who say that everything will come right by itself—probably. (What makes a patient so certain he is dying as to be told that all is well when he is quite sure it isn't?) This is the practical book for which people—Catholics in particular—have been asking. In *The Servile State* Mr. Belloc showed the world what was going wrong with it; this new book tells us what can be done to set it right, and it seems there really is something to be done—we need not sit quietly waiting for the coffin.

No one could accuse Peter Maurin of the *Catholic Worker* of idleness—he both knows what he has to do, and is doing it with all his might. EASY ESSAYS (75c) his first book, which we have just published, was written, we gather, chiefly as a means of rounding off arguments — if people wouldn't listen to him, they got the rest of the argument by mail next morning. His way of writing, designed to drive truth home with a sledge hammer—to the delight of some readers, and the fury of others—was evolved so that the most obstinate of his opponents *must* at least see his point. There are illustrations by Adé Bethune, also well known to readers of the Catholic Worker. It would be difficult to read either of these books without catching some of the author's courage and purpose.

On the same line of thought, you will remember Ross Hoffman's WILL TO FREEDOM ($1.50) of which America said "a book that presents modern issues so clearly and represents the Christian tradition so reasonably is always extremely valuable." And Christopher Dawson's RELIGION AND THE MODERN STATE ($2.00) which the Sign called a book that every educated Catholic should read and study.

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A Fun Anthology

The Greatest Pages of American Humor, by Stephen Leacock. New York: Doubleday, Doran and Company. $2.50.

IN THIS delightful and admirably selected anthology, the greatest living humorist (who is so charmingly modest as to include none of his own inimitable work) shows us that beginning with Benjamin Franklin "who snatched laughter from the gods," and coming down through Benchley, Cobb and Lardner, American writers have produced many pages of rare and rich humor. Poor Richard's "prudent maxims and wise sayings" have as much significance today as two hundred years ago: "Where there's marriage without love, there will be love without marriage." After Franklin come Washington Irving and Hawthorne (whose "Celestial Railroad" deserves to be much better known) and then David Crockett (whose humor of exaggeration is so characteristic of America), Major Downing, Nasby, Bret Harte and Mark Twain. In the humor of self-depreciation Bill Nye of "Laramie Boomerang" fame reached the heights. With uncanny insight the genial anthologist picks out the best of such old-time favorites as Max Adeler, Oliver Wendell Holmes, Mr. Dooley, House-Boat-on-the-Stix Bangs, George Ade and Irvin Cobb, whose ample shoulders now wear the mantle of Will Rogers. And there are others, including Joel Chandler Harris, who are eminently quotable. No one interested in American literature can dispense with this book, which the reviewer guarantees will be read at one sitting.

"If . . ."

Landscape with Figures, by Lionel Wiggam. New York: The Viking Press. $1.75.

AT TWENTY, Mr. Wiggam is an interesting paradox: near the front in sheer lyric poetry, yet almost deliberately away from it. On the run from poeticism, he runs from poetry. Perhaps the same "complex" drives him to monstrous rhymes, corresponding "force" with "doors" and "remorse," "are" with "tower," and others as evil. Such faults are fatal to Wiggam's fragile type, for like many lyricists, he dips lightly into substance; and, more often rapturously attentive than profoundly aware, is dependent on the niceties of language and the perfections of technique. His best is amazingly excellent. He gives a thimbleful, he promises a cargo, if . . .

CONTRIBUTORS

CHARLES WILLIS THOMPSON is a veteran political correspondent for New York journals. His latest book is "Presidents I've Known and Two Near Presidents."

BERNARD SACHS, M. D., is the director of the Division of Child Neurology, Neurological Institute, New York City.

COUNT ADAM RZEWUSKI, of Russia, is a Colonel in the Polish Army and writes for Polish periodicals.

JESSE STUART is a Kentucky poet.

FLOYD KEELER writes for current periodicals.

PHILIP BURNHAM is a member of THE COMMONWEAL staff.

ROBERT R. BOWIE is a Baltimore lawyer.

REV. JOSEPH MCSORLEY, C.S.P., is stationed at the Church of St. Paul, New York City.

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